

FEILDING KĀHUI AKO

Feilding, Manawatū



FEILDING KĀHUI AKO | COMMUNITY OF LEARNING

ACHIEVEMENT CHALLENGES



Co-Lead Principals

Ben Ward-Smith
(Lytton Street School)

+

Jo Reiri
(North Street School)

OUR VISION

Kākaho tū tahi, ka whati, ki te kāpuia e kore e whati

A kākaho on its own will falter under pressure, yet unified as a collective, they will not (strength of the collective, unity)

Our Kāhui Ako will empower and coalesce the collective strengths of our community to further enhance the achievement and engagement for all our ākonga.

OUR VALUES

The Kāhui Ako build strong relationships and connections between all our kura and the community. These relationships will recognise the strengths in others, and build the capacity of all our individuals, organisations and members of the wider community. Whakatōpūtanga will be the glue that fuses our relationships and strengths in collective actions that achieve success for all our people.

Efficacy emphasises the understanding that our Kāhui Ako will achieve the desired outcomes for our students. Exploration of the concepts of Self-Efficacy, Teacher Efficacy and Collective Efficacy will bring about positive and effective change.

Efficacy...Kounga

...Self, Teacher, Collective - belief that positive and desired outcomes will be achieved

Whakawhanaungatanga <i>Building Relationships</i>	Hikina te Wairua <i>Enhancing Wellbeing</i>	Ākongaia <i>Learning</i>
<p>...cultivating relationships with people (including self), time, and place through growing knowledge and capability.</p> <p>This includes understanding social systems and cultural responsibilities</p>	<p>...recognising the state of wellbeing and engage factors that influence capability</p>	<p>...nurturing knowledge and understanding through effective pedagogy which values collective contribution</p>



Feilding and Surrounding Districts



The Feilding Kāhui Ako is situated in the North Island of New Zealand, close to the city of Palmerston North and approximately a 2 hour drive from Wellington.

Feilding is a town of almost 17,000 people with the outlying rural districts adding a further 10,000 to this total. Although Feilding is considered the hub of this Kāhui Ako it is extremely well supported, and enhanced, by the contribution of our rural schools.

The Feilding Kāhui Ako consists of 14 schools and over 3726 students.

The ethnic breakdown of our Kāhui Ako consists of 947 (25%) Māori, 73 (2%) Pasifika, and 2617 (70%) Pakeha/New Zealand European (data valid March 2018).

The Feilding Kāhui Ako is well supported by our dynamic and collaborative Early Childhood Centres (ECEs). ECEs created a representative committee to ensure communication was disseminated effectively.

Ngāti Kauwhata Iwi is partnered with the Kāhui Ako and have shared their educational plan that has been recognised in the writing of this document. In their role as mana whenua, Ngāti Kauwhata acknowledge their responsibility towards those who sit under their korowai of manaaki (care), and also recognise the shared interests in the education sector with neighbouring iwi. This includes, but is not limited to, Ngāti Raukawa, Ngāti Maniapoto, Ngāti Tuwharetoa, Rāngitaane, and Ngā Waiariki Ngāti Apa. As mana whenua, Ngāti Kauwhata will support the Kāhui Ako and their collaborative approach towards Māori succeeding as Māori.

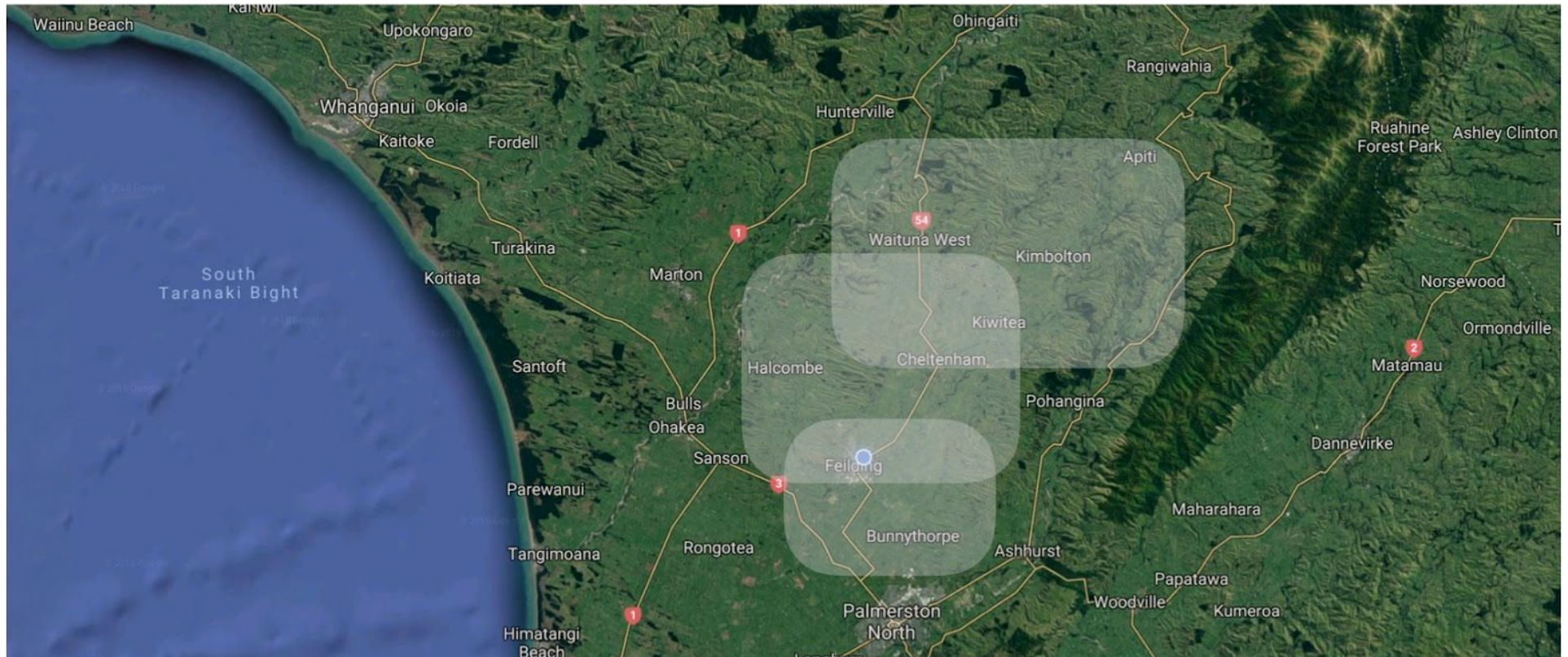
The Feilding Kāhui Ako is committed to raising student achievement and engagement across our region and is excited at the opportunity to work together to share best educational practices.

Emphasis is being placed on the development of constructive relationships, wellbeing and effective pedagogy, the themes that have been gathered from the voices of our community.

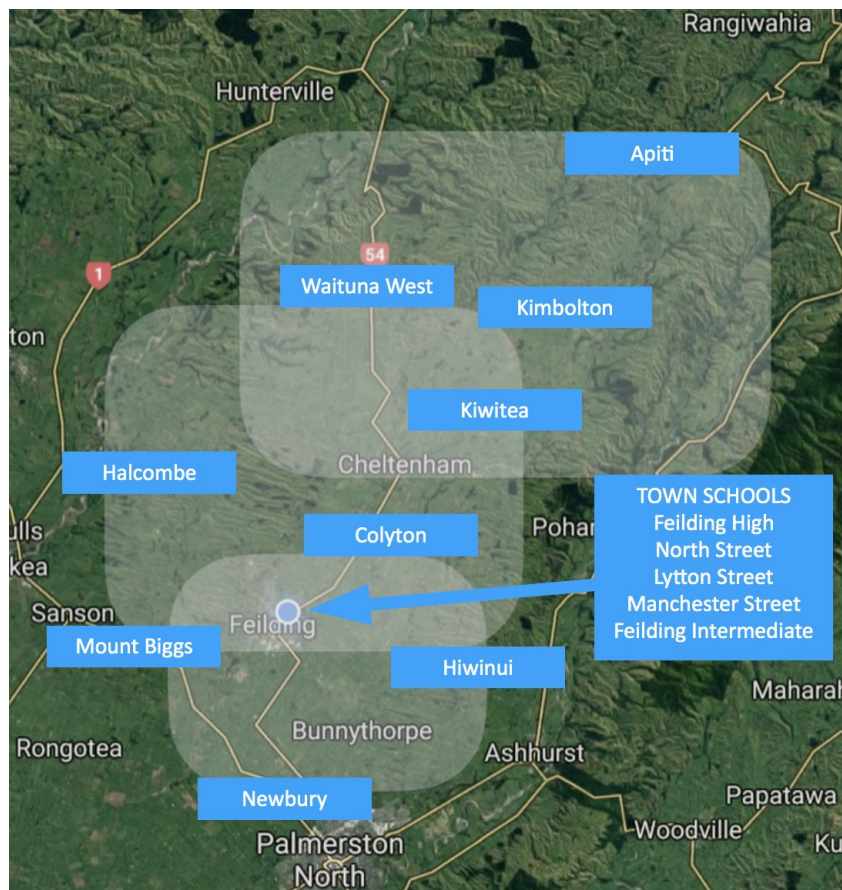


Nestled on the Manawatū plains

The shaded area is the geographical location of our Kāhui Ako. The Feilding Kāhui Ako resides on the Manawatū plains between the mountain ranges of the Ruahines to the east, the Paraparas to the North, the Manawatū River to the south (an extremely important resource to early Māori as it was the southern link in a chain of waterways that spanned almost two-thirds of the North Island), and the Tasman Sea to the West.



Ngāti Kauwhata - Feilding Iwi



Ngāti Kauwhata

Feilding Kāhui Ako has identified Ngāti Kauwhata as the iwi with which it most closely aligns. Ngāti Kauwhata has been engaged in the creation of this plan and contributed towards its development.

Ngāti Kauwhata has whakapapa (genealogical) linkages to the Tainui waka having originally come from the Kawhia area before traveling inland to Pirongia and Kakepuke. During the 1600s they were known to have moved deeper into the Waikato region. There they developed strong kinship ties with other inhabitants of the area including their close kinfolk Ngāti Raukawa. Around the turn of the 19th century conflicts arose with the longer term and migrating iwi from the Hauraki and Coromandel areas. Ngāti Kauwhata responded to the request of Te Rauparaha to journey south in support of his people. This eventuated in the main body of Ngāti Kauwhata joining the migration south, known as 'Te Hekenga Mai Raro' which occurred in the early 1800s.

Ngāti Kauwhata settled in the Manawatū region and have resided there ever since. Colonisation impacted the iwi negatively in terms of loss of te reo Māori (Māori language), land, identity and culture.

This Kāhui Ako is committed to maintaining and strengthening genuine relationships with iwi. Some benefits of this relationship will include improving educational outcomes for descendants of Ngāti Kauwhata and the wider Māori community. As of the 2013 census these descendants numbered 1401.

With over 25% of our students identifying as Māori, establishing a close, cohesive, and effective partnership with our local iwi is pivotal to our success. Currently our schools have a range of relationships with Ngāti Kauwhata. The iwi is extremely supportive of schools and education, and have recently drafted a plan for the region - Te Ara Mātauranga.

OUR SCHOOLS

A unique blend of the rural and the urban

Name of School	Description
Apiti School	We are a small, rural school, situated to the north of the Feilding township. At Apiti we believe in learning for life, and this is developed through our inquiry based curriculum with a particular focus on key competencies, literacy and mathematics.
Colyton School	We are a medium sized full primary school situated in a rural community on the outskirts of Feilding. A key attribute of our school is the strong tradition of support, which shows through in the strength of family and community involvement and facilities available.
Feilding High School	We are a co-educational secondary school that has served the Manawatū District and surrounds since 1921. Our two farms - Ngākaunui and Manawanui, mean our students receive practical experience on a dairy, sheep and beef unit.
Feilding Intermediate	We are an Intermediate school in the township of Feilding. Our school's evolving vision focuses on positive, engaged and purposeful learning. School goals centre on improving culturally responsive teaching of Māori students. Literacy and mathematics are key schoolwide curriculum priorities.
Halcombe Primary School	We are a rural full primary school, however our families are mainly from lifestyle blocks or urban areas. The school is seen as the hub of the area and we enjoy fantastic support from the wider community.
Hiwinui School	We are a medium sized rural school that fosters family and community spirit through a sense of belonging. It is our vision to support our students to explore their potential with: Confidence, Positive Relationships, Active Involvement and Skills for Lifelong Learning.
Kimbolton School	We are a full rural primary school situated approximately 28 kilometres from Feilding. Our Mission is "To create a supportive learning environment that will encourage the children to fully realise their educational and personal potential enabling them to make a positive contribution to the wider community."
Kiwitea School	Our school is located to the north of Feilding, in the midst of the Oroua district. Our vision is that all students and educators are confident, enthusiastic and empowered kiwis. Both the school and community are in strong heart.

FEILDING KĀHUI AKO



Lytton Street School	We are a large contributing primary school situated in the township of Feilding. In recent times Lytton Street School has operated a teaching and learning approach (pedagogy) that authentically personalises learning and is developmentally and culturally appropriate.
Manchester Street School	We are a medium sized contributing school on the western side of Feilding. The school was established in 1874. The core values of relationships, learning, environment and future are represented in a stylised rainbow. Educating for sustainability is a significant focus for the school and contributes to students' understanding of values that form the foundation of teaching and learning programmes.
Mount Biggs School	We are a rural school that works to protect the nature of its environment and retain its rural culture. As well as being proud of the achievement of the pupils, the present school community is justifiably proud of all aspects of the school that together enhance student learning.
Newbury School	We are a well-established country school which has delivered primary education to Year 0 – 8 students for over 125 years. The locality of the school ensures a diversity of students and families from the surrounding farms, lifestyle blocks and city. Our vision to provide a vibrant, caring learning community that captures and values the potential of every child.
North Street School	We are a medium sized full primary school situated in the township of Feilding. Four of our 13 classes operate in Maori immersion education for Years 1-8. Our vision is "Learning for Tomorrow". This is driven through our 4 key learning principles; positive, connected, engaged, and explorer.
Waituna West School	We are a rural school with strong ties to our community. We believe in making use of our local community as part of our learning environment. We have our ACRES values that guide our teaching and learning - Adaptable, Creative, Respectful, Engaged and Sense of Self.

The following Early Learning Services are members of the Kāhui Ako: A Place to Grow, A Place to Grow 2, Building Blocks, Feilding Kindergarten, Kimbolton Early Learning, Makino Kindergarten, Manchester Kindergarten, Puddleducks Nursery & Preschool - Feilding, Rainbow Steps, The Secret Garden Childcare.

Our strengths... Our areas for improvement...

The creation of a Kāhui Ako in the Feilding region is an exciting opportunity for our schools, kura, early learning centres and community to work collaboratively to raise student achievement and engagement.

Our combined Education Review Office Report highlighted the following areas as strengths and those actions required for improvement.

Common strengths include:

- collaborative and inclusive practice promoting student wellbeing and belonging
- supportive community relationships
- high levels of parent involvement
- generally, useful processes and systems for the collection, analysis and use of achievement data
- sound leadership
- committed trustees, working well with their community stakeholders
- established networks and educational clusters
- well managed transition processes.

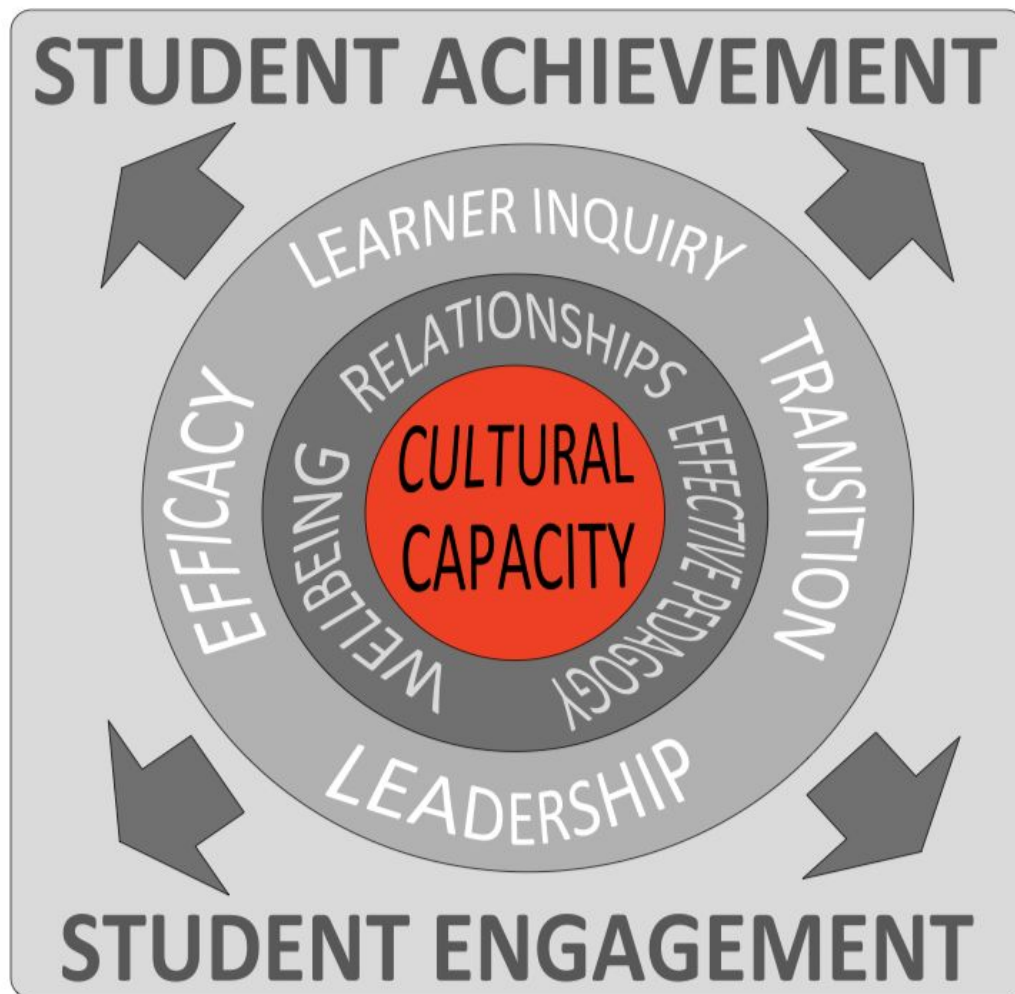
Our aims are to build on the collaborative and inclusive processes already in place, develop community and whānau engagement and further strengthen the transitions that are already in existence between schools, kura and early learning centres.

Areas for improvement include:

- targeting actions to promote equity and excellence by addressing the disparity in achievement outcomes for boys and Māori students
- in some schools, improving the use of assessment data to target and accelerate the achievement of identified students
- strengthening appraisal and teacher inquiry into their practice
- increasing teaching and learning strategies to build self-managing learners
- continuing to foster meaningful partnerships with Māori whānau, hapū and iwi
- further developing culturally responsive leadership, teacher and curriculum practices to support Māori success as Māori and equity for all
- developing capability and knowledge to strengthen internal evaluation practice.



STRATEGIC CHALLENGES SHAPE OUR STRATEGIES...



Our Kāhui Ako believes that in order to make a real difference for our students, and ultimately our community, a range of strategic drivers need to be identified, addressed and developed in order to shape an effective strategy for our region. An extensive consultation was undertaken with all stakeholders within our Kāhui Ako. The consultation asked the following questions...

- How do you know you are learning?
- What makes learning tricky for you?
- What do you think are some of the most important things you will need to be successful in the future?
- What can your school do to help you succeed?

Following the consultation the ideas were grouped and themes were extrapolated.

Cultural Capacity is at the heart of our Kāhui Ako. It is common to all three challenges and therefore underpins both our achievement challenges and strategies for success. The challenges identified were...

Challenge 1: **Relationships**

Challenge 2: **Wellbeing**

Challenge 3: **Effective Pedagogy**

To focus on Cultural Capacity and our challenges, our Kāhui Ako will look to utilise supporting strategies such as Leadership, Efficacy, Learner Inquiry and Transition. These are all explained, in detail, over the following pages.



AT THE HEART OF OUR KĀHUI AKO...

Cultural Capacity

Inā kei te mōhio koe ko wai koe, i anga mai koe i hea, kei te mōhio koe, kei te anga atu ki hea.

If you know who you are and where you are from, then you will know where you are going.

Building the cultural capacity of our learners and leaders will weave us together, build individual and collective awareness, and connect us to our tūrangawaewae, and to one another. Cultural capacity is common to all 3 challenges and therefore underpins both our achievement challenges and strategies for success.

When surveying over 2000 students, common themes that emerged were “Know us, know our stories” and “Believe in us.” It is therefore agreed by our Kāhui Ako that we place the pedagogy and practice of cultural responsiveness at the centre of all all we do.

Supporting Statements

It is widely accepted that culture consists of both visible and invisible factors. Visible cultural characteristics include behaviours and practices such as language, dance, food, music and architecture; invisible cultural factors include perceptions, attitudes, values and beliefs, world views and morals.

The visible factors of a culture are driven by the invisible elements of the culture. Bishop et al (2007), in their report to the Ministry of Education on Establishing Culturally Responsive Pedagogy of Relations in Mainstream Secondary School Classrooms, suggested that it is also the invisible culture that shapes our decision making and problem-solving processes. In order for all learners to actively participate in and lead their own learning, and to have full access to the curriculum, it is imperative that teachers develop cultural competencies to affirm and validate each learner’s culture(s). With respect to this document, cultural competencies are going to come under the umbrella of ‘cultural capacity’. The teacher’s ability to:

- acknowledge that all participants in the classroom are culturally located individuals and that all interactions and learning are culturally defined
- use the learner’s culture(s) as a resource to inform and facilitate the teaching and learning process, relationship building and professional growth
- understand, respect and value culture, which in turn allows them to create an enabling environment that promotes a strong sense of identity, confidence and a positive and equal learning partnership.

Links have been made with Ngāti Kauwhata representatives to incorporate the iwi’s draft education strategy “Te Ara Mātauranga” into the Feilding Kāhui Ako action plan. All 5 Pou of the Ngāti Kauwhata strategy plan are relevant to, and link directly with, the Feilding Kāhui Ako vision...

“Ehara taku toa i te toa takitahi, engari he toa takitini”



My strength is not a strength of my own, but a strength of many together

Our Kāhui Ako will look to strengthen cultural capacity. This will be done by focusing on three main areas - Cultural Awareness, Cultural Connectedness, and Cultural Identity. If tamariki feel a strong sense of community, know where they come from, and experience culturally familiar activity in the learning environment, they will know where they are going and be more likely to succeed.

Cultural Awareness

Cultural Awareness is the foundation of communication and it involves the ability to stand back from ourselves and become aware of our cultural values, beliefs and perceptions. Why do we do things in that way? How do we see the world? Why do we react in that particular way?

Cultural Identity

Cultural identity is about a feeling of belonging, knowing where you are from and where you are going. The Māori proverb captures the essence of this concept:

He kākano ahau i ruia mai i Rangiaātea – 'I am the seed of my ancestors.'

Cultural Connectedness

Cultural connectedness is descriptive of the connections to Marae, to whānau. It is a focus on the actual doing of the culture, of being part of it. Through the exploration of these concepts it is our aim to have culturally competent teachers.

The definition of culture is simplistically defined as the ideas, customs, and social behaviour of a particular people or society. New Zealand, a multicultural society, contains a rich tapestry of peoples and societies. While our Kāhui Ako recognises the cultural individuality of every child, our point of focus is on raising the achievement of our Māori students as our data demonstrates areas where accelerated progress is required. The 2013 Census highlighted brought to the fore a range of data and information regarding the health of our local iwi - Ngāti Kauwhata. This highlights the need for schools to collaboratively play a major role in supporting our Māori to achieve success as Māori.

Achievement Challenges

Relationships

Wellbeing

Effective Pedagogy

Mātauranga Māori

Our Achievement Challenges will explore the concept of Mātauranga Māori - the pursuit of knowledge through a Maori Lense “Kia Māori te tuku, kia tika te tau”.



Individuality
 Compassion
 Creativity, imagination, curiosity
 Interpersonal skills
 Open communication
 Resilience
 Empathy
 Peer influences
 Feedback
 Whānau

Emotional needs
 Trauma
 Neglect
 Insecurity
 Nervousness/anxiety
 Cultural Identity

Comprehension of expectations
 Learning differentiation
 Standards
 Interest-based learning
 Development through play
 Multiple learning strategies
 Student agency
 Real life problems
 Integration of Māori Frameworks:
 Ka Hikitia/ Taataiako/E Tipu e Rea

Collaborate
 Challenge
 Evidence based
 Professional development
 Variety of skill focus
 Cultural
 awareness/responsiveness
 Effective leadership
 Varied learning environments



Challenge 1: Relationships

Belief:

Our collective belief is that “no significant learning can occur without a significant relationship” (Gower, J.)

Vision:

Inclusive learning environments and culturally responsive teaching practices create a climate where positive relationships are nurtured and valued, which leads to improved outcomes for all.

Strategic Goal:

By 2019 the outcomes of Kāhui Ako inquiries have led to the development of a professional learning framework for all kaiako to implement.

Supporting Statements

John Hattie’s extensive meta analysis of thousands of pieces of research identified strong teacher relationships as crucial in the learning process. He went as far as to say that the nature of a teacher’s relationship with the student dictates the impact that you have on them. The building of these strong teacher-student relationships relies on warmth, empathy and time. In more detail warmth is the teacher’s ability to care for the child; empathy is to understand how the child thinks and feels; and, time is the teacher actually being present and available, being in the interaction. This summary has also been further corroborated by the work of Russell Bishop.

Russell Bishop designed the Relationships-based Leaders of Learning model for teachers, and coaches (leaders of learning) who wish to impact on the educational outcomes for marginalised and indigenous students. Through his model he emphasised family contexts, family interactions that promote learning, and embedding formative assessment practices into the learning process. His research proved that these key drivers raised student achievement and engagement. Russell Bishop also stated, and our Kāhui Ako holds this as fundamental to our success, “What is good for everyone is not always good for Māori; but what is good for Māori is good for everyone.”

The importance of relationships is recognised through the Te Whāriki Early Childhood Curriculum as Principle 4. Te Whariki states that through responsive and reciprocal relationships with people, places and things, children flourish and learn. These relationships empower children to try out their ideas and refine their working theories. Recognising the connections to the past, present and future are also integral factors in Māori perspectives on relationships.



Possible Actions:

- Inquire into inclusive practices and find the existing strengths within our Kāhui Ako
- Develop a whānau engagement strategy in partnership with iwi
- Identify relevant professional learning opportunities for kaiako
- Review our Kāhui Ako wide understanding of our obligations in relation to the Treaty of Waitangi



Relationships... The results of our consultation

WHĀNAU
Rangātiratanga
Culture
Language
Identity
Nurturing wāirua/
wellbeing
Religion
Traditions/customs
Aspirations - parents/
centre/school
Openness - respect/
trust
Shared understandings
Contribution
Parents as experts
Consistency in building
partnerships/
relationships

COMMUNITY
Part of a wider
community
Child's playground

Genuine, quality,
authentic

Respect

RELATIONSHIPS

Treating each as equals

Working as a team

Empowerment - social
confidence

Reciprocal relationships



Non Judgemental

Making time to get to
know children

Lowered ratios -
support relationships to
be built on

Kaiako (teachers)
Fostering individuality
and identity

Rituals, routines,
making small things
important

Time

Approachable

Understanding

Hearing others

Genuine

Completed: 21/5/2018
Feilding Kindergarten
ECE Kāhui Ako Team

Challenge 2: Wellbeing

Belief:

Every school has the capacity to ensure that all students feel good and function well.

Vision:

Happy, safe tamariki who are positive, have a strong sense of identity and belonging, and connect well with others achieve high levels of student success.

Strategic Goal:

By 2019 Kāhui Ako lead teachers will have identified an appropriate methodology to collect data on well-being.

Supporting Statements

Well-being is fundamental to all activities in our schools and early childhood services, and central to the vision, values and principles of the New Zealand Curriculum and Te Whāriki. If our young people are to be confident, connected, actively-involved lifelong learners, they need to feel happy and secure.

In March 2016 the Education Review Office published, *Wellbeing for Success: A Resource for Schools*. This resource highlighted the need for education services to value the importance of an holistic view based on promoting the wellbeing of the child. It contained this statement regarding wellbeing.

‘Wellbeing is vital for student success. Student wellbeing is strongly linked to learning. A student’s level of wellbeing at school is indicated by their satisfaction with life at school, their engagement with learning and their social-emotional behaviour. It is enhanced when evidence-informed practices are adopted by schools in partnership with families and community. Optimal student wellbeing is a sustainable state, characterised by predominantly positive feelings and attitude, positive relationships at school, resilience, self-optimism and a high level of satisfaction with learning experiences.’

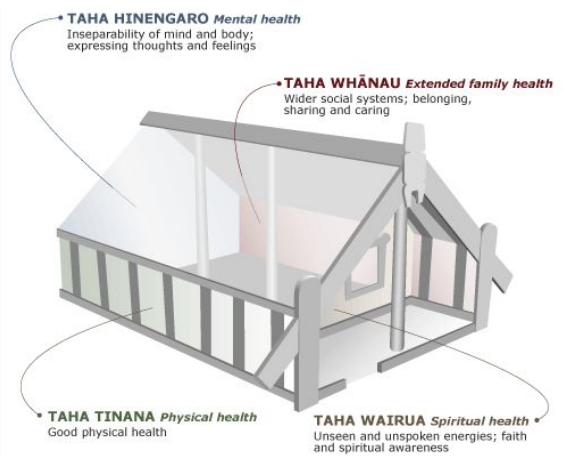
Further developing a community culture that emphasises these aspects of wellbeing is crucial to the success of our Kāhui Ako. The model Te Whare Tapa Whā, developed by Sir Mason Durie (a member of our local Ngāti Kauwhata iwi) will be used as a basis for our mahi. Through this model Mason Durie describes four dimensions of hauora. Te Whare Tapa Whā is represented by the four walls of the whareniui, where each wall symbolises the elements necessary to sustain hauora or health and wellbeing. These dimensions or elements are taha hinengaro, taha wairua, taha tinana, and taha whānau (see model on the next page).

- Taha hinengaro - mental health and emotions
- Taha wairua - spiritual health
- Taha tinana - physical health
- Taha whānau - whānau



Possible Actions:

- Provide daily opportunities for tamariki to develop skills to keep themselves safe
- Kāhui Ako wide professional learning on relational practices to enable hauora
- Develop hauora practices in all schools that are cultural and gender specific and age appropriate
- Collaborate with local marae to continue to provide ongoing Māori tikanga
- Utilise outside agencies to support whānau in providing and maintaining healthy relationships with their tamariki
- Share and access information in a timely manner to enable effective transitions (eg. SWISS, RTLB, Learning Support, Police, Oranga Tamariki, other agencies)



Wellbeing... The results of our consultation



Challenge 3: Effective Pedagogy

Belief: When teachers have inquired into, and explored best practice in a climate of high trust, learning outcomes for students will improve.

Vision: High levels of inquiry practice build and embed effective pedagogies across our Kāhui Ako, with a particular focus on relationships-based teaching and cultural responsiveness, which will lift outcomes for Māori boys and equity for all.

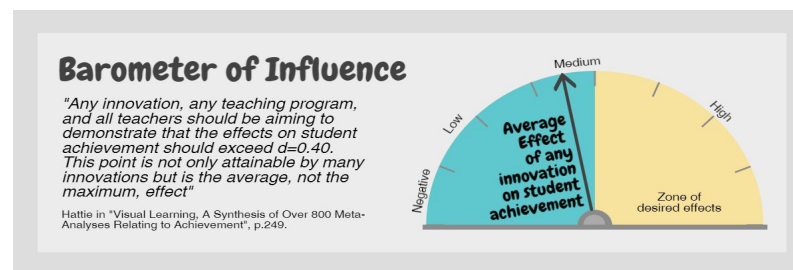
Strategic Goal:

By the end of 2019 all teachers have had professional learning opportunities to build and align a cohesive understanding of inquiry practice across the Kāhui Ako. Inquiry outcomes will be shared and effective pedagogies identified to plan for further professional learning.

Supporting Statements

Effective teachers teach all their students effectively. The New Zealand Curriculum explains that although no formula guarantees learning for every student in every context, there is strong evidence of the kinds of teaching approaches that consistently improve student learning. The evidence shows that students learn best when teachers establish strong relationships with students and their whānau and when they:

- create a supportive learning environment
- encourage reflective thought and action
- enhance the relevance of new learning
- facilitate shared learning
- make connections to prior learning and experiences
- provide sufficient opportunities to learn
- inquire into the teaching–learning relationship.



Effective Pedagogy

John Hattie's collation of research focuses on effect sizes and lists the most 'effective' influences on raising student achievement. Attributes of effective teacher pedagogy rank extremely highly. Examples of these are Cognitive Tasks, Teaching Strategies, Scaffolding and Classroom Discussion.

Culturally Responsive Pedagogy

Effective pedagogy is also culturally responsive. This is about providing contexts for learning where learners are able to connect new learning to their own prior knowledge and cultural experiences. Each learner's 'cultural toolkit' (Bruner 1996), is accepted as valid and legitimate. In this way, cognitive levels and learning activities are responsive to the interests and abilities of individual learners.

In order for teachers and leaders to fully embrace culturally responsive pedagogy, we must examine our own identity, confront our own personal beliefs and bias', and scrutinise our relationships with students and with communities as well as upskilling themselves in their knowledge of visible cultures such as languages and customs. Tātaiako – Cultural Competencies for Teachers of Māori Learners provides a philosophical and practical framework to guide teachers to develop a culturally appropriate and responsive context for teaching and learning.

Possible Actions:


- Develop a shared understanding of teaching as inquiry and to create a common understanding best practice
- Develop a learner-centric, Kāhui Ako wide curriculum underpinned by effective pedagogy
- Build existing capabilities and seek out the strengths of kaiako in our Kāhui Ako

Effective Pedagogy... The results of our consultation

EFFECTIVE PEDAGOGY

Continual growth -
'community of learners'
- we are all ako

Completed: 21/5/2018
Feilding Kindergarten
ECE Kāhui Ako Team

Everyone has got something to offer	Self confidence to take risks	Relationships with children, kaiako, whānau	Effective educational leadership	Effective management
Connecting the individual to the workplace	Focusing on the job in the moment - leave cares at the door		Share pedagogical ideas/theories/ Frameworks	Understanding and providing best practices
Teacher training - educators/caregivers. Being supportive and effective associates	Philosophy for teachers/schools/ centres		Te Whariki/Tataiako/Te What Pōkeka	Communication with educational leaders and teachers
Shared aspirations	Te Tiriti/Māori kōwhiri at the PōrePōre	Code of Standards	Integrity/pono	Open dialogue
Everyone has got something to offer	Intentional teaching	Diverse teaching strategies/Plexibility	Individual self	Working together as a supportive team
Diverse teaching strategies	PLD - programme to promote growth	Mindfulness	Inquiry	Teacher certification

Supporting Strategies

To focus on Cultural Capacity and our challenges, our Kāhui Ako will look to utilise strategies such as Leadership, Efficacy, Learner Inquiry and Transition. In order to shift achievement these strategies will promote change and form the basis of our inquiries:

Leadership

Aspiration: Effective, capable leaders collaborate within and across schools to lift practice and build capabilities.

Possible actions:

- Develop collective, collaborative, shared leadership through coaching and mentoring
- Collaboratively design effective learning support across our Kāhui Ako and share good practice for the inclusion of all learners
- Evaluate strategies used across schools through teacher inquiries
- Leaders to co-construct a PLD application and delivery plan to address Targets
- Organise cross-school success days to share - what works and why. Sharing the ELP principles of effective practice

Collective Efficacy

Aspiration: We work together to achieve desired outcomes.

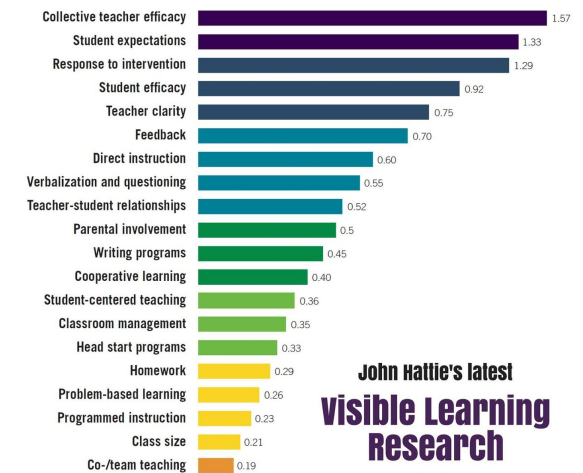
John Hattie positioned collective efficacy at the top of the list of factors that influence student achievement (Hattie, 2016). The figure to the right shows the Factors Influencing Student Achievement (Hattie, 2016).

Collective teacher efficacy (CTE) refers to teachers' shared beliefs that through their collective action, they can positively influence student outcomes, including those who are disengaged and/or disadvantaged.

Collective teacher efficacy, as an influence on student achievement, is a contribution that comes from the school – not the home nor the students themselves.

Possible actions:

- Develop a culture with a willingness to try new teaching approaches, set challenging goals, and attend more closely to the needs of students who require extra assistance
- Provide opportunities for teachers to participate in important school and Kāhui Ako wide decisions to reach consensus on goals
- Through the use of inquiry time, provide opportunities for teachers to network and observe practice across schools and Kāhui Ako



- Provide opportunities for robust discussions around puzzles of practice, which can lead to collaborative practice analysis
- Leaders commit to exploring teacher and staff wellbeing within their own settings

Learner Inquiry

Aspiration: All learners (including teachers) demonstrate an inquiry disposition, are actively curious, and open to learning.

An inquiry based approach is driven by students' curiosity about the world around them. It encourages connection, cooperation, and collaboration by allowing students to pose and solve problems together and with their communities in shared, authentic learning experiences.

Possible actions:

- Develop a learner-centric, Kāhui Ako wide local curriculum that teaches to students interests, strengths and needs, and is future focused
- Develop an effective pedagogy that is underpinned by culturally responsive practice
- Develop teaching approaches that research shows to have a consistently positive impact on student learning
- Develop a collaborative approach to inquiry learning and consider how it will:
 - reflect our community
 - meet the needs of our learners
 - establish a common language
 - create a consistent learning environment for our students, and
 - take into account the vision, principles, values and key competencies of the New Zealand Curriculum.

Transition

Aspiration: A seamless pathway from early childhood through to the working world.

Successful transitions are planned and implemented collaboratively including students, parents, family members and school teachers and leaders. It is essential to support the student by capturing the voice of all those that are involved in the student's life.

Possible Actions:

- Create a transitions group between Feilding District Early Childhood Centres and Schools, Primary to Intermediate, Intermediate to Secondary with a view to building a collaborative inquiry to improve transitions
- Through regular hui, identify systems and practices that would support students to transition well, remain in school and achieve well
- Teachers to meet together to create deep and shared understandings about each other's learning contexts
- Provide informal opportunities for teachers to explore and observe other settings

ASSOCIATED ACHIEVEMENT MEASURES

The story of the data

Data has been gathered from all members of our Kāhui Ako in order to present a picture of achievement in our region. This data is current to the end of 2017. Both NCEA and National Standards data was reviewed, as well as Progress Achievement Tests (PATs) of years 9 and 10 students. In most instances primary school data has been compiled using methods similar to National Standards.

Our Kāhui Ako will investigate tools to review the impact of our Action Plans as our schools move away from National Standards. This will enable us to realise our achievement challenges and to monitor how our students are tracking against curriculum expectations.


The Progress and Consistency Tool (PaCT), the New Zealand Curriculum levels (NZC) will be tools that our Kāhui Ako develop in order to provide a high level of consistency in the data, to inform internal evaluation and support forward planning. The results of these developments will be used to compare with our student achievement measures.

1. Reading - After 1 Year at School

Even though transition has been identified as one of the strengths of our Kāhui Ako through the combined Education Review Office report, the data for our students after one year at school clearly highlights concerns. These centre around how well students are adapting to primary education in the early years. It will be the role of the Kāhui Ako to assess the contexts, identify issues or concerns, provide evidence to clarify assumptions, and develop well researched systematic actions to raise achievement and engagement.

The collected data shows 61% of students are At or Above expectation after one year at school. This data comes from a total cohort of 258. Further investigation is required to determine whether the data is reflective of ethnicity or gender, or both. This will be achieved through our Kāhui Ako inquiries.


The data does not necessarily show a bias between urban or rural schools.

Subject	Year Group	Current Data - 2017	Projected Data - 2018	Projected Data - 2019	Projected Data - 2020
Reading	After 1 Year at School Reading	61% (161/264)			75%




2. Writing - End of Year 4 Māori Males

51% of Māori males are meeting the End of Year 4 expectation. The larger urban schools with a higher percentage of male Māori students experience a significant disparity in terms of achievement, whereas, smaller rural schools with a lower percentage of male Māori achieve considerably higher success rates.

Subject	Year Group	Current Data - 2017	Projected Data - 2018	Projected Data - 2019	Projected Data - 2020
Writing	End of Year 4 Male Māori	51% (20/39)			75%

3. Writing - End of Year 4 Males


68% of our male students are meeting expectation at the End of Year 4. There is a wide disparity across all schools. This is not indicative of a rural or urban bias. The following targets reflect the number of students achieving At/Above National Standard at the end of 2017.


Subject	Year Group	Current Data - 2017	Projected Data - 2018	Projected Data - 2019	Projected Data - 2020
Writing	End of Year 4 Male	68% (98/144)			75%

4. Secondary School National Certificate of Educational Achievement (NCEA) - Level 1

Summary Statement

- NCEA Level One achievement has remained consistent between 2013-2017
- At NCEA Level 1 Māori student achievement is consistently more than 10% lower than NZ European students at the school and more than 20% lower at NCEA Level 3, although significant improvement occurred in 2017
- The percentage of Māori males achieving NCEA Level 1 was 63.2% - below averages for NZ European Males and Females and also Māori Females
- At NCEA Level 2 Māori student achievement has been significantly lower than NZ Europeans from 2013-2016 however this trend was reversed in 2017 with 92% of Māori students achieving success
- When comparing NCEA outcomes between girls and boys the former have always achieved better outcomes. At NCEA Level 1 this sits at around 10% each year, at NCEA Level 2 the gap has narrowed to 3% and 5% over 2016 and 2017, however the difference at NCEA Level 3 and University entrance is at least 20%
- It is notable that the NCEA Level 3 achievement in 2017 was at 79%, which is a very good outcome when compared nationally
- Further analysis of Māori male achievement at NCEA Level 1 indicates that their achievement level of 63.2 % was significantly lower than all other students
- In most instances Māori are performing below their NZ European peers across NCEA Level 1, 2, 3 and UE. This trend has been evident since 2013
- In most instances Boys are performing below their female peers across NCEA Level 1, 2, 3 and UE. This trend has been evident since 2013

Subject	Year Group	Current Data - 2017	Projected Data - 2018	Projected Data - 2019
NCEA	Year 11 Māori Males (NCEA Level 1) Cohort Track	63.2%		75%


Subject	Year Group	Current Data - 2017	Projected Data - 2018	Projected Data - 2019
NCEA	Year 11 Māori Males (NCEA Level 1)	63.2%		75%

5. Secondary School Year 9 Progressive Achievement Tests (PAT)


Analysis of our Year 9 (2017) Progressive Achievement (PAT) data, completed at the start of the 2017, revealed a number of discrepancies that align with the performance of our students at NCEA Level 1.

- All Year 9 students are achieving at 50-60% at Stanine 5 and above in Literacy PATs
- Year 9 Girls are achieving 20% above Year 9 Boys with the exception of vocabulary
- The achievement of Māori girls and Māori boys is statistically different in that girls continue to achieve better outcomes than boys
- Māori boys are underachieving in comparison to their peers across all sets of data

ASSOCIATED ACHIEVEMENT MEASURE 2 (c)

Subject	Year Group	PATS	Current Data - 2017 (Stanine 5 & Above)	Projected Data - 2018	Projected Data - 2019	Projected Data - 2020
Literacy PAT	Year 9	Reading Vocabulary Reading Comprehension Punctuation & Grammar	66% (217/330) 58% (194/332) 54% (181/335)			80% 75% 75%

ASSOCIATED ACHIEVEMENT MEASURE 2 (d)

Subject	Year Group	PATS	Current Data - 2017 (Stanine 5 & Above)	Projected Data - 2018	Projected Data - 2019	Projected Data - 2020
Literacy PAT	Year 9 Literacy - Māori Males	Reading Vocabulary Reading Comprehension Punctuation & Grammar	54% (28/52) 37% (19/52) 30% (16/53)			75% 65% 65%